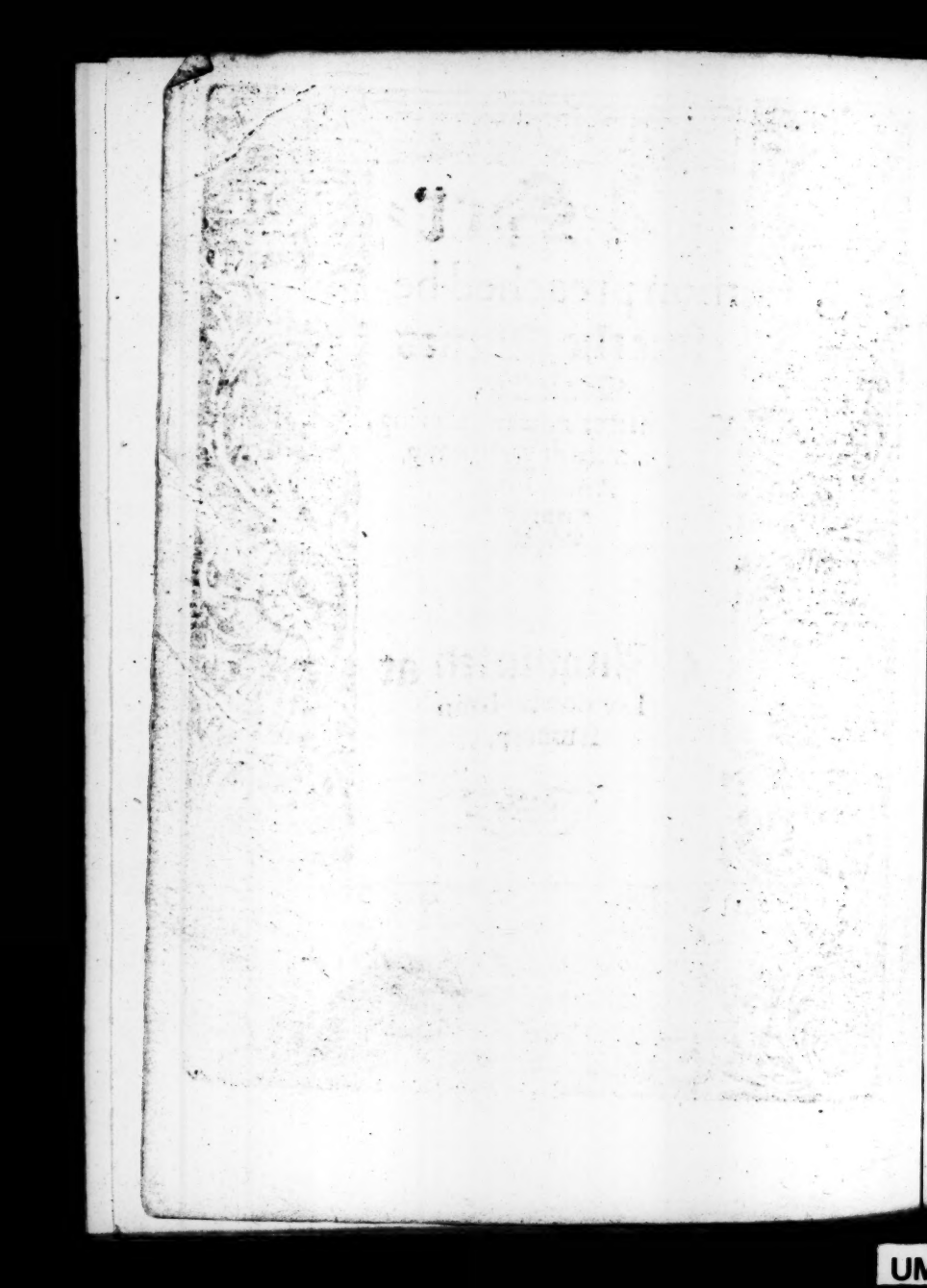
A Ser-
mon preached be-
fore the Queenes
Maiestie,
By Maister Edward Dering,
the 25. day of Febr uary.
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¶ A Sermon preached before the Queenes Maiestie, by Maister Edward Dering. 1569.

¶ O Lord open thou my lyps, and my mouth shall shewe forth thy prayse.

PSALME. 78.70.

¶ He chose Dauid his seruaunt also, & tooke hym from the sheepefoldes, euen from behinde the Ewes great with yong tooke he hym: to feede his people in Iacob, & his inheritaunce in Israel. So he fed thē according to the simplicity of hys hart, & guided them by the discretion of his handes.

THe Prophet declareth in this Psalme how God of his iustice, for the great syn of Ephram, tooke from that Tribe both the Tabernacle and the Sceptar, & gaue them to the tribe of Iuda: whom then according to his mercy he had purposed to blesse with al perfect happines. In which we learn not to abuse Gods mercies, least they be taken away from vs, as frō the tribe of Ephraim they were. And then what helpeth it vs that in times past we haue bene happy? And least this should happen also vnto the tribe of Iuda, to fall from Gods mercies, into hys

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displeasure: the prophet in this place stirreth them vp to thankfulnes, that they might be found worthy to haue continued toward them so great blessinges. And this he doth by example of Dauid, in shewing both how mercifully God had delt with him, and how obediently Dauid walked before the Lord.

Three reasons. And herein he vseth as it were three reasõs to moue them withall. The first is of Gods great mercyes whence he had called Dauid. The second is of Godes intent and purpose whereunto he called hym. The third of Dauids owne person how faithfully & how truly he did execute that whereunto he was called. The first argument or reason he comprehendeth in these wordes: He chose Dauid hys seruant, & tooke hym from the shepetoldes. The second in these wordes: He chose hym to feede his people in Iacob, & his inheritance in Israell. The third in these wordes: So he fed them according to the simplicitie of hys hart, and guided them with the descretion of hys handes. These argumentes will I speake of as God shall geue me vtteraunce. And if they shall be now more effectuall to moue vs, then they were then to moue the people of Israel: then be we profitable & happy hearers. If not, it is good right and reason, that as we haue bene in the fellowship of the same sinne

and

and iniquitie, so we shoulde be partakers of the same reward & punishment: that if God shal so deale with vs, that we lose again both the Tabernacle and the Scepter, as they haue done before vs, we can say no other but the Lord is righteous, and behold we haue eaten the fruit of our owne labours. Let vs therefore consyder of these argumentes, and stirre vp as we may the gift of God that is in vs, that at length we may learne by them more holy obedience.

The first argument is the good consideration of Gods mercies whence he called Dauid. Which argument alone is so effectuall and strong to stir vs vp to the obedience of our calling, that it is able ynough to rayse vs againe, though we were neuer so deepe sonken in rebellion: A sure proofe of the efficacie of it maye be vnto vs the oft & continual vse of it in the sacred scriptures. For seing that Gods spirit in his holy word doth so oft aply it, both as a help to confirme the goody, and as a present remedy to turn againe the most obdurat and wylful synner from hys obstin at purpose: surely, except al the dewes of gods mercies be merueilously dryed vp in our barren harts, the same argument if we can well thinke of it, wyl be effectuall in vs to worke our regeneratiõ in the newnes of life. Whẽ

God

God would haue Abraham to forget his country and his fathers house, to go that long and weary iourney into the land of promise, wher he and his posterity should dwel after him, he confirmed him with thys saying: I am the Gen.15.7. Lord thy God, which brought thee out of Vr of the Caldeans. By this remembraunce of hys former benefits he perswaded Abraham to aduenture al that he presently enioyed, vpō hope of a better promise. which yet he had not seene, but which should be fulfilled.

When God would moue the children of Abraham, that is the children of Israel to turne againe from their great iniquites, that they had so long practised in the hardues of their hart, he vseth but this argument, to tel them, of all the miseries that they were borne in: their country to be a cursed country, their fa- Iosu.24.2 thers idolaters, them selues geuen ouer to all Gen.11.13. voluptuousnes and pleasure, not regarding Exo.3.10. God, nor seking his religion. In which wofull estate when the Lord God did behold them, he pitied their misery, & said euen then vnto thē: Ex.12.37. You shal liue. By which promise their former woe vanished away, and in stede of nakednes they were clothed with broidred worke, they wer couered with fine silke, decked with many ornaments, & had a crowne of beuty vpon Iosu 23.16 their heades. Now therefore that they should

not

not walke in their own waies, or comit Idolatrye as other Gentiles did, nor treade ſuch benefits vnder their feete: this argument as a ſtrong medecine the Prophet repeated often, and with many wordes. Eſa.43.54 Ezec.16.6.

Thus God delt oft with the Kings of Iſrael and of Iuda, when they began to fall away, & walke as others nations walked that were round about them. He called them backe by putting thē oft in minde, how hys mercy had bene with them, and from what low eſtate he had raiſed them vp. Thus the Prophets of God delt often with the people. Ioſua when he had brought them into the lād of Chanaan, to the ende they might feare God, and make theyr dwelling ſure, he made vnto them a lōg repetition of Gods benefites, that by remembraunce of them their dull ſpirites might be ſtyrred vp the more obedientye to followe God. Samuel, when he was afraid of Gods heauy diſpleaſure towards the people of Iſraell, becauſe they had aſked a king for them; to thend they might turne away Gods anger from them by their ſpeedy repentaunce, he tolde them what God had before done for them, as a ready way to make them beware afterward, how they did willynglye offend ſo louing a father. Steuen when he would haue perſwaded thoſe, whoſe iniquitye was 2.Sam.12. 7.8.9. 2.Sam.15. 17.18.19. 1.Reg.14. 7.8.9. 1.Reg.16. 2.3.4. Ioſu.24.2 1.Sam.12. 18. Act.7.2.

now growen to so ful measure, that they had crucified Christ, as though in this alone were the greatest hope of amendement, he chose no other way to cōuert them but this, to shew in long exhortacion what God had done for thē, & for their fathers. And this, as in the beginning it was geuen by the holy Ghost to man, as a soueraigne medecine to kæpe him far from unthankfulnes: so it hath bene continued by the same spirit from time to time to stir vs up not to forget the Lord. Our Sauiour Christ to make his Disciples sure, and that they should neuer shrincke for aduersite, he tolde them often this, that they had not chosen hym, but he had chosen them. Saint Paule, when he would moue the Chorinthians for to auoide the false Apostels, and to folow Christ, he perswaded them thus, that in times past they were Gentiles, and were willingly lead away to dum Idoles. And againe to the Ephesians: You weare in tymes past dead in trespasses and synnes, you walked after the Prince that ruleth in the ayre, after the spirit that now worketh in the children of disobedience: but God who is ritch in mercies, thorough the great loue wherewith he loued vs, euen when we weare dead, hath quickned vs in hys sonne Christ.

Ioh. 15. 16.

1. Cor 12. 2

Ephe. 2. 1.

This argument, dearely beloued seing it is so

is so strong, let vs apply it vnto our selues, for our disease cleaueth fast vnto our bones with long continuance, and we haue nede of sharpe medecine to heale it againe: Let vs therefore vse it (I beseeche you) and if Gods spirit haue not forsakē vs, that we be vncureable, no doubt we shall recouer and grow to amendement. Let vs se our owne estate, and what God hath done for vs, what cloudye daies haue gone ouer our heades, and in how faire sunshine we be set againe, and no doubt wher sinne hereafter shal alure vs as before, it wil make vs afraid of his deceitfull baite, and we wil neuer be brought with the beuty of the golden cup, to drincke of the spirituall whoredomes that are within. We were in times past Gentiles, and vncircumcised people, now Christ hath pulled downe the wall of seperation, and made vs all one, euen hys children of adoption. We were aliantes frō the common wealth of Israell, now we are receiued as Citizens, in the company of hys faithful. We were straungers from the couenaunt and promise, now Christ hath deliuered a new Testament, in which we also are written heires of mercy. We liued somtime in ignorance, and had no hope, now we haue receiued knowledge, & are comforted. We were without God in the worlde, and

Eph. 2. 11, 12.

could no wher lay downe the terrours of our
sinnes, but now we haue receiued the spirite
of adoption, by which we cry Abba, Father.
Ro.8.15. And what should I say more? we were sub-
iect vnto sinne, hel, death and condemnation,
Col.2.15. now Christ hath spoiled the principalites &
powers, deliuered vs out of ỹ power of dark-
nes translated vs into a kingdome of immor-
talitie & grace. Except we haue set our harts
Col.1.13. as an Adamãt stone, or as the Prophet saith
Ezec.3.9. made our harts and faces like the Flint, it is
impossible but that thys cogitation shoulde
moue vs. Or if it do not so, surelye surelye,
though the Lord had not spoken it thus often
vnto vs, or if the Scripture were not writ-
ten for our instruction, yet the law of Nature
would condempne vs for most vnthankfull
men. Day and night we should beare a wit-
nes in our own conscience, how fearful iudge
mentgod hath reserued for so great iniquity.
Who amongst vs could beare it, to be re-
warded with vnthankfulnes, wher we haue
well deserued? To be contemned of those,
whom we raised vp to honour? To be spoi-
led of those, whō before we had clothed? To
be betraied of those, whō we haue especial-
ly trusted? And how then are we blynde and
vnderstand nothing? Howe shall the Lorde
beare it at our handes, if we be vnthankful

vnto

vnto him, if we contemne him, rob him of his honour, who alone hath made vs glorious, when we were couered with our own shame and confusion? The Lord graunt vs his holy spirit, that we deceiue not our selues.

There is nothing more effectuall to moue a sonne to obedience, then to know he hath a louing father. Nothing maketh so trusty the bondseruant, as to remember he hath a gentle Maister. Nothing maketh the Subiect more faithful vnto his Prince, then to fæle by good experience his Princes clemency. Nothing ioyneth man faster in the bond of friendship, then to consider well what his friende hath done for him. And let nothing binde our obedience more carefully to the word and wil of God, then that he hath so long continued merciful vnto vs. As sure as the Lord doth liue, this is his holy truth, he ỹ cannot be moued with this, he hath not Gods holy spirit. Poore or ritch bond or fræ, hye or low, Noble or of low degree, Prince or subiect, al is one. The remembrance of Gods mercy must make vs al thankful, were we neuer so mighty. This cogitation must vanish far from vs the pride of a kingdome, to thinke how God hath raysed vs from the shepefoldes. Whosoeuer can say thus: I haue bene bond, but I am free: I haue bene in daunger, I am in safety: I haue

bene fearefal and trembling, I am careleſſe: I haue bene ful of ſorow, now my ſoule is at reſt: I haue bene in miſery, I am in dignity: I haue bene a priſoner, I am a Princes. Beleue me, beleue me, if the great and goodly Cities, which he builded not: if the houſes full of al maner of gold, which he filled not, if the vineyardes and Oliue trées which he planted not, did not make him to forget the Lord which brought him out of the land of Egypt, out of the houſe of bondage: If proſperitye haue not made him dronken, ſo that he hath banished farre from him al ſence and vnderſtanding, the remembrance of this thing wil make him thankful vnto him that hath bene thy worker.

Yea, euen you that are now a Princes of Maieſty, if you haue felt any ſuch alteration take heede, flée far away from al vnthankfullneſſes. If you haue ſene the daies, in which you haue ſaid: O Lord, I haue no friend but thee alone, now that proſperitie hath brought vnto you a great many of faire countenaunces, forget not that God, who was your onelye Friend in trouble. If in times paſt you haue praied that you might not builde vpon the ſand, to haue your houſe ſhaken with euery blaſt of winde: now that you haue choyce of your own ground, take heede I beſeeche you,

Math. 7. 26.

wher

where you lay your foundation. Now that the Sterne and Helme is in your own hand, guide your Ship so that the waues ow not ouer run it. If you haue praied in times past vnto God to molify your enemies harts, and to bring their cruel practises to nothing, now that you your selfe are in safety, be not cruell vnto Gods annointed, and do his prophets no harme. I nede not seke farre for offences, wherat Gods people are greued, euen round about this Chappell I se a great manye, and God in his good time shall rote them out. If you haue sayd sometime of your selfe: Tanquam ouis, as a Sheepe appointed to be slain, take hede you heare not now of the prophet: Tanquam indomita Iuuenca, as an vntamed and vnruly Heiffer. I will not with many wordes admonish your Maiesty, that are wise inough: onely I will say this, returne into your own hart, and search your raines. And here I set before you the tribunall seate of Christ, If you know these things to be true, discharge the faith you owe, greue not your quiet conscience, least it begin to accuse you, and the burthen of it be greater then you shal be able to beare. If God haue defended you mightely, as euer he did Dauid the Prophet, discharge your faith with the Prophet Dauid and cry in spirit: Quid retribuam Domino

Psal. 105. 15.

Psal. 44. 22.

Iere. 31. 18

Psal. 115. 12

pro omnibus quæ retribuunt mihi? What shal I geue vnto the Lord for all those benefites that he bestowed vnto me?

And thus much as God hath geuen me vtterance, I haue noted vnto you out of ỳ first part of this scripture, how that God did chuse Dauid from the shepefold. The Lord geue you grace to confesse his goodnes, and shewe your selues more thankfull for all his benefites. One other thing we maye note here, that all that we haue of God, it is of his free mercy, it is not of our deseruing, euen as he gaue both the Tabernacle and the Scepter vnto the tribe of Iuda, because he loued it. So Iosua.5.6 God gaue vnto his people a land that flowed with milke and hony, but he gaue it not for their righteousnes, for they were a frowarde people, but because he loued them. So God Deut.1.8. delt fauourably with Sion, that is, with the children of Israel, not because of their obedience, for they were a rebellious nation: but because he remembred his othe which he sware vnto their forefathers. So God Ge.49.6. fulfilled the prophecy of Iacob, ¶ he blessed Iuda, but he fulfilled it in Dauid, whom he toke from the shepefoldes. So Christ made his 1.Cor.1. kingdome euerlasting in the house of Iacob, 27.28.29. but he layd first the foũdation of it. And now he hath builded it vp neither by the wisdome

of

of the wyſe, nor by the vnderſtanding of the prudent, but to teſtify vnto vs his free grace and mercy. He hath choſen the fooliſh things of this world, to confound the wyſe, and the weake thinges of this world, to confound the mighty: and vyle thinges of the world which are deſpiſed, to bryng to nought the thynges that are eſteemed & had in reputacion, for this cauſe alone (as the ſcripture witneſſeth) that no fleſh ſhould reioyce in his preſence. This doth he to beate downe mans pride.

But what neede we ſo far to ſeeke for examples? Let vs behold our ſelues how plentifully at this day are Gods mercies & benefites poured out vpon vs, both vpon our Queene, and vpon her people. How mightely doth he defend vs in ſo many daungers? How ſit we in ſafety, when al the world is on an vprore? And is this (thinke you) of our deſeruing, or rather of Gods mercy? Now ſurely, ſurely, we were very blinde, if we would not al confes with the Prophet Ieremy, that it is Gods mercy that we be not conſumed. So muche diſobedience both in Prince and Subiect, ſo litle care of duty, ſo deepe forgetfulnes of God what doth it els deſerue, but heauye iudgement? What can it teſtifie els, but that all theſe bleſſings are of mercy? Well, well, the wyſeſt way is to take heede in time. Let not our ſynnes ſeperate betwene God and vs. If there Lam. 2. 23 Eſai. 59. 2

there be no other examples that we can loke vpon, yet let vs beware of the tribe of Ephraim, that we abuse not Gods mercies for feare we lose them. Because we are now out of daunger, and ther is no perill that is present,
Apo. 18 7 let vs not therfore say as proud Babilon: I sit like a Queene, & shall see no euil, I shal be a Lady for euer, and shall see no losse of Children. He that thinketh he stands (saith Paule)
1. Cor. 10. 12. let him take heede he fall not. It is no good argument that our state is sure, because God hath deliuered vs out of a great many of troubles. Nay, let vs rather feare, and be the more circumspect. Gods arme that hath bene stretched out for our safegard in times past, is not now drawne in that he cannot againe greeue vs. God deliuered the people of Israel out of
2. Reg. 17 6. 18. 9. the handes of many and greeuous enemies: but yet when the people of Israell would in no wise amend, God could raise vp Salmana-
2. Re. 18. 9 sar to leade them away to perpetuall captiuitie. Nay, we haue a great many more fearful examples then this. We haue fearfull examples before our eyes, to take heede of Gods iudgementes, when wee abuse hys graces.
Esa. 37. 12 38. God defended Senacherib in the conquest of a great many of countreis, in al which he escaped harmeles: yet when he knew not himself, but blasphemed the God of Israel, euen be-

fore

fore the walles of Ierusalem, God could finde him out at home in hys own country, and in the temple of his Idols his own sonnes slew him. Agamemnon. x. yeres together in mortall and bloudy warres, could neuer be hurt: yet after, at home in his owne house by hys owne wyfe he was killed. Bibulus a noble Romaine, gat many victories, and stylle escaped perylz yet afterward in the city of Rome when he should haue had the glory of all hys valiant actes, and rode through the stræte, in the pryde of his triumphe, a tyle falling from the house, stroke so deepe into hys head, that it killed him presently Iulius Cæsar, in wynning the west part of the world in. 51. set battailes neuer receyued daungerous stroke: yet after all hys daungers so happely escaped, at home in the Senate house, in the middest of hys Nobilitye, and in hys Parlament robes he receiued. 24. woundes, and al of them deadly. Many such examples are before our eyes to make vs beware and take hæde of security, when any daunger is past: and to take hæde of forgetfulnes, when we haue receiued mercy. The Lord enriche vs with the graces of his spirit, that when we often behold from whence we haue bene deliuered, we may sæke diligently, and be alwaies carefull how to be found thankfull.

Agamenon.

Bibulus.

Iulius Cæsar.

The seconde argument.

The office & duty of princes & magistrates.

The second argument which I sayd the Prophet vsed, to make the people thankful, was taken of Gods intent and purpose, to what end he chose Dauid, and that he sheweth in these wordes: To feede his people in Iacob, and his inheritance in Israel. These wordes are very plaine, and containe so expressly what is the duty of any Prince or Magistrate, that none can bee ignorannt, but he that will not know. For this purpose they are chosen, to fæde Gods people in Iacob, and his inheritaunce in Israel. Whether he bee Prince and Emperour, Duke, Earle, Lorde, Counsellour, Magistrat whatsoeuer, for this purpose he is called, discharge it as wel as he will: He must fæde Gods people in Iacob, & his inheritance in Israel. And if God had called them for some other purpose, how gladly would they haue executed it? If God had called them to dising and carding, to swearing and lying, to pride & vanitie, the mighty men of our daies, how busely had they done their dutie? But alas, this is not to fæde gods people in Iacob, nor his inheritaunce in Israel. This is to fæde our selues, euen as the Oxe is fed to the slaughter house, so we do fæde our selues to euerlasting confusion. They that haue eares to heare let them heare. God had chosen his Rulers, To feede his people in Ia-

Math. 11. 15.

in Iacob, and his inheritance in Iſrael. Theſe are the plaine and expreſſe woordes of Gods ſpirit: And then what outragious ſpirite is that, or what Fury rather, that cryeth thus with an impudent face, that the Prince hath not to do with Iacob, & may not meddle with Iſrael? But theſe are the ſteps that the man of ſynne ſhould treade, to ſpeake againſt the Lord, & yet ſay that he cannot erre. Theſe are the lyuely markes of Antichriſt, thus to fight againſt Chriſt, and yet ſay he is his Vicar. Such is al the religion of Papiſtry, examine it if you wil, euen from point to point, where God ſayth one thing, it ſayth ſtyll contrary, & yet cryeth with ſhame inough, there is no error in it. God ſaith, It is the doctrine of deuils to forbid mariages, and the lawfull vſe of meates: The Pope preſumptuouſly forbydeth both, and yet ſaith ſtyll that he hath the holy Ghoſt. Paule the Apoſtle ſayth: If you obſerue daies and times, I am afrayde that the Goſpell is preached vnto you in vayne: The Pope ſayth, you ſhall obſerue both, I can diſpence with the Apoſtle, and yet he ſaith he is Apoſtical. Saint Peter ſayth: Be you ſubiect to the Prince, as to the chiefeſt: The Pope ſayth, the King is not higheſt, but he is aboue both King and Ceaſar, and yet he ſaith ſtyll he is the Succeſſor of Peter. And what

1. Timo. 4.3.

Calat. 4. 10,11.

1. Peter. 2,13.

should I say more: It greeueth me to recken vp all that Monsters abominations. It would make a Christian hart to bleed, to see how he hath deceiued the simple. Wyth hys paper walles and painted fiers he made them so afrayde, that they beleued what so euer he had spoken. But he is filthy, and let him be filthy still: We will returne to our purpose, and learne of a Princely Prophet what is a Princes duty. He must feede Iacob and Israel; that is, Kinges must be Nurce fathers, & Quænes must be Nurces vnto the Churche of God. And to this end they must vse their authority that Gods children may learne vertue and knowledge. For to seeke onely worldly peace and securitie, or to make vs liue at ease here in this wayfaring city, that is rather to feede flesh and bloud, then to feede Iacob: rather to make happy this worldly fellowship, then to instruct Israel. The true Israelites is strong against the Lord, and cõmeth with violence to clayme the kingdome of heauen. What helpeth it in this respect to be ritche or honorable? Yf I had all the ritches in the worlde, yet could I not pay the price of my brothers soule. Or if I had neuer so much rule and autority, I am not therfore the nearer to make intercession vnto God. They are other weapons that must preuaile against Sathan, and it is

Apo. 22. 11.

Esay. 4. 9 23.

Hebr. 13. 14.

Psal. 49. 76.

Eph. 6. 13.

it is an other attyre that will be accepted for the mariage garment. If we wil fede Iacob and Israel, let vs leade them to the house of wisedome, and trayne them vp in the feare of God. The Lord open the Quenes Maiesties eyes, that she may loke to this charge: Otherwise if we lyued neuer so peaceably vnder her, yet when the Lord shall come to aske accompt of her Stewardship, how she hath fed her fellow seruaunts with the meate appointed them, then she wyll be found eating and drinking with synners. Math. 22. 11. Luke. 11. 42. 46.

But because we are so dull of hearing, that a lyttle teaching of our duty is not sufficient for vs, I wil shew out of the scriptures somewhat more plainly, if ought may be plainer, what is the duety of a Prince The Prophet Esay very effectually setteth it out in the person of our Sauiour Christ, saying: Righteousnes shall be the girdle of his loynes, and faithfulnes the buckle of his raines. It is true that the Prince must defende the fatherles and widdow, relieue the oppressed, and haue no respect of persons in iudgement, seke peace vnto his people, and gird himselfe with righteousnes: But this is also hys duty, and his greatest duty, to be careful for religion, to maintaine hys Gospell, to teache the people knowledge, and build his whole gouernance Esay. 11. 5.

with

with faythfulnes. For this cause king Salomon both the mightest and the wyselt king that euer was, called himselfe a Preacher, And king Dauid, to testifie how he acknowledged his duty, spake openly to his people: I wyll instruct thee, and teach thee in the way that thou shalt go, and I wyl guide thee with mine eye. This generall rule king Salomon gaue vnto other: Be diligent to knowe the estate of thy flocke, and take heede vnto thy heardes. For ritches remaine not alwaies, neither the crowne from generation to generation: Expressly shewing, that to encrease ryches, or to set forth the glory of a kingdome, that is not the greatest duty of a Magistrate. Thus the Prophet Oseas, crying out against the people of Israel, he reckeneth vp this as their greatest disorder, that lying and swearing, and ignoraunce of God, was not punished amongest them.

Psal. 32. 8

Prou. 27. 23. 24.

Ose. 4. 2

And alas (dearely beloued) if thys be the saying of the Prophet, let vs loke vnto it, I dare not but speake the truth, seing God hath called me hether. He hath rayled me vp so hye, when I was cast downe, that I cannot forget his benefites. If this wyll not serue, I wil surely speake yet more plainly, when the Lord shall open my mouth againe. Surely if this be the saying of the Prophet (as it is in deede)

dæde) that lying, that ſwearing, that blynde and wylfull ignoꝛaunce ſhall be puniſhed, let not the Pꝛinceſſe deceiue her ſelfe, the ſpirit of God doth not poſſeſſe her hart, if ſhe heare dayly lying and blaſphemous ſwearing, and ſee the peoples ignoꝛaunce, and yet leaue all vnpuniſhed. Loke vnto theſe things better, if you wyll looke well vnto your ſelfe: You cannot pꝛetende ignoꝛaunce, thys is plaine inough, if any thing be inough. And yet leaſt you ſhould ſeeke to buſelye to be deceaued, I wyll rehearſe the playne lawe of the Loꝛd That this doctrine may be warranted with the ſurer witneſſes, God ſayth of a Kyng in the. 17. of Deuteronomy: VVhen he ſhall ſit vpon the throne of his kingdome, then ſhall he wryte him thys lawe repeated in a booke, by the Prieſtes of the Leuites. And it ſhalbe wyth him, and he ſhall reade therein all the dayes of his lyfe: That he may learne to feare the Lord his God, and keepe all the wordes of his Lawe, and theſe couenauntes, for to doo them. That hys hart be not lytted vp aboue hys brethren. That he turne not aſide from theſe commaundementes, neither to the right hand, nor to the leaſt. But that he may pꝛolong hys dayes in his kingdome, he and hys Sonnes in the middeſt of Iſrael. Deut. 17. 18. 19. 20. &c.

This lawe I know not how your Maieſty ſhall

shall interpreate, because I knowe not your spirite: but of this I am sure, it made Dauid that he would not suffer a wicked man in his
Psal.10.7 house. It made Asa driue awaye the Sodomities out of Israell, put down the Idols, de-
1.Reg.15, pose hys own mother from her dignitie. It
12.13. made Iehosaphat, Ezechias, Iosias, euen in the
1.Reg.22. beginning of their raigne, to make godly and
41. zealous reformacions in religion, and neuer
2.Re.8.4 consulted farther with the high Priests. Nay
1.Reg.19. it made Salomon to put down Abiathar that
4. was the hye Priest, and to place Sadoc a bet-
3.Reg.2.3. ter in his rome. This made manye godlye Emperours in the primitiue Church to call generall coũsels to reforme many misorders crept into the Church, to depose many ambitious and proud Popes, and place better in their rome. And he that denieth this, denieth the Sunne to shine at none dayes. And as this law hath thus wrought heretofore: so when it lighteth in a good spirite, I am sure it wyll do the lyke hereafter. It wyll moue a godly Magistrate to haue hys chiefest care to maintaine Religion, and to suppresse superstition. And suche is Gods righteous iudgement, that whosoeuer shall doo the contrary I am sure his own conscience wyl condemne him selfe. It is the law of Nature, and it maketh the most wickedest Magistrate to sigh and

and ſay in his hart, in remembraunce of hys ſynne: Sure this doing will not laſt alway, God hath appointed me for ſome other purpoſe. This was the greateſt fault that proud Agamemnō could finde in all the glory of his kingdome, Τὰ θεῶν γὰρ ὀρθούμενα ἀνατρέπει τὸν βίον. When Gods cauſe goeth not vpright, it layeth the glory of my kingdome in the duſt, it turneth vpſide downe, all my life and happines. Thus it happeneth wyth the wicked, whoſoeuer they are: they condemne theyr own doing, when they ſeke not to ſet out the glory of God. The law of God hath thus cōmaunded it, the godly kinges of Juda and Jeruſalem haue euermore practiſed it, the faythfull Emperours in the primitiue Church made it their chiefeſt ſtudy, the law of nature hath ingrauen it in the hart of man And what godly Prince can now ſlepe in ſecuritie, if he haue no care vnto it? Eſpecially ſeing God is the God of all Magiſtrates, and they are his creatures. This is their greateſt ſtudy, to ſhew obedience vnto him, to fede his people, and ſet forth his religion. Agamenon.

But here I thinke ſome wyl eaſely ſay: If thys be ſo as you teache it, then the caſe is cleare, the Prince is a ſpirituall Magiſtrate, it belongeth vnto him to reforme religion, he is the higheſt Iudge in the Church of God, to

eſtabliſh that by law, which the law of God hath appointed. Howe then that the Pope ſæth not this? Why do not others ſæ it, that reade and know the ſcriptures? The Emperours them ſelues, why haue not they ſæne it? How grew the Pope vp to ſuch vnbrideled authoritie? How the Pope ſhould come to ſo great authoritie, I know no cauſe but this, that it was the wyll of God, & ſuch was the deapth of his ſecrete iudgementes; The purple whore would make al the Princes of the earth to drinke of the cups of her fornications. But for the Popes ſæing or not ſæing of his own abominations, I knowe not hys eye ſight, I cannot tell whether he doth ſæ them, or ſæ them not, but I thinke he ſæeth them. For I ſæ in all ages, how God hath raiſed vp ſome that haue enuayed bitterly againſt hys intollerable pride. If he ſæeth it not, his eyes are very ſicke, and himſelfe a verier beaſt then euer was Nabuchodonoſor And the Lord be prayſed, that hath hardened his proude hart, and reuealed better knowledge vnto litle once. Why other ſhould not ſæ it that reade the ſcriptures as well as we and are as well learned as we, I can aſſigne no other cauſe, but ſaye with the Prophet: Gods iudgementes are like to a great depth. They are as they are, and what they are it

Apo. 17. 3. 4.

Dani. 4. 30.

Mark. ii. 25.

ſkilleth

skilleth nothing vnto vs. I came not hether to compare with learning, who be Hebrues, and who be none. I am sure, if they did seke him in the simplicity of their hart, and call after him in the truth, not in their own inuentions, that then they should finde him: Now they seke the lyuing springes in vayne, because they seeke them in the puddels that they haue digged them selues. And they seke for the Gospel of saluation in vayne, because they follow the doctrine that is but precepts of men. But what if many learned see it not? Is it not therefore truth, that is so playne in the Scriptures? 2. Cor. 11. Psa. 36. 5. Iere. 2. 13. Mat. 15. 9

Let me aske againe I beseech you, this question: Why did not Pharao see, that Moises and Aaron were sent of God? They turned all his waters into bloud: they brought vpon him Frogs that couered all hys land: They plaged him with great swarmes of Lice and Flies: They feared him with thunders and lightning, and with great tempestes: They made darknes thicke and sensible vpon the face of the earth: They slew the first borne of all that was in the land. Why knewe not Pharao that they were sent of God? They deuided the red sea, and went through on dry lande: what madnes made him venter to go so desperately after? Why would he not Ex. 7. 20. Exo. 8. 9. Ex. 8. 17. Ex. 8. 24. Ex. 9. 23. Ex. 10. 22 Ex. 12. 29 Ex. 14. 21. Ex. 14. 13.

be taught, tyll the water couered him and all his hoſt? Should the age that came after him reaſon thus againſt Iſrael: If your God be the Lord of heauen and earth, why did not our Fathers know him? Why dyd not the Scribes and Phariſes know Chriſt to be the Meſsias? They heard Iohn Baptiſt geue hym plaine teſtimonie: why did they not beleue him? The ſame Chriſt fulfilled all that was ſpoken by the Prophets: why could they not ſee that he was the Sauiour of the worlde? He made the blinde to ſee, the deafe to heare, the dum to ſpeake, the lame to go. He made the ſicke and diſeaſed whole: he raiſed vp the dead: he told vnto them euen their thoughts and cogitations? How wer they ſo dul of vnderſtanding, that yet they could not knowe him? If this may be ſufficient to reproue a truth (why so not other ſee it) then the Phariſeis reaſon wel againſt Chriſt, when they ſayd vnto the people: Why do none of the Princes and Rulers beleue in him?

Ioh.1.27.
Mat.11.5.
Mat.9.4.
Ioh.11.34
Ioh.7.48

But ſee I beſech you how great is our madnes, that thus reaſon of other men, why they ſee, or ſee not. Why haue we our ſelues ſo great beames in our eyes, that we cannot ſee our own eſtate and condition? Why do we not ſee the shortnes of our lyfe, but thus lyue in the worlde as though we ſhould lyue euer?

Mat.7.3.
Hebr.13.14.

Seing

Seing we haue a righteous God, that wil be a reuenger of his own cauſe, and puniſh our tranſgreſſion, why do we ſyn yet dayly more and more? Seyng our life is but a vapour and all our glory is but as the flower in the fielde, why be we ſo bewitched with loue of ſo great vanitie? Seing our eſtate ſhalbe before God euerlaſting, and theſe accompted daies come ſo faſt to an end, that we ſhall be ſpedely called: why be we ſtyll ſo careles in what ſorte we ſhall appeare? Seing Godes threatnings are ſo neare vnto vs, and the daungers that hang ouer our heades are ſo many. Seing Gods iudgements are ſo fearfull, and hys wrath burning for euer: why are we ſo careles? And why is it true that was ſpoken ſo long agone: Rom.3.5. Ro.2.23.24 Ia.4.14. Eſa.4.6.7. Ioh.5.24 Ioh.8.15.

Heu viuunt homines, tanquam mors nulla ſequatur:

Aut velut infernus fabula vana foret?

Why do we lyue, as though we ſhould dye neuer:
Or elſe hell fyre were an old wiues fable euer?

Beleue me, beleue me, this is intollerable blyndnes, ſeyng we bee ſo bleare eyed our ſelues, that we cannot ſée before vs neyther heauen nor hell, yet that we wyll reaſon agaynſt Gods truth, by anye mans eye ſight, whether he ſée, or ſée not. If we lyſt to maruail at the dulnes of mans eyes, we cannot well

will marueil at any thing so much, as at our owne folishnes, that cannot se our selues. Let vs loke at the last to our own estate, and as for other men, let vs leaue them vnto the Lord, he doth know most assuredly who be his. They are not the wyse and prudent of this worlde that he hath chosen. Ther are not many Princes and Noble men in the face of his Churche. If Princes and Magistrates wyl be still rebellious, what is that to vs? If the Pope and his birslinges wyll be blynde still, yet the scripture is the scripture.

Ioh.10,14
2.Timo. 2.19.
1.Cori.1. 26.

The vnfaythfull Steward neuer lyueth more riotously, then when his Lord is euen at hand to call him to his accomptes. The foolish Virgins are neuer so fast a sleepe, then when the bridegrome is ready to enter into his wedding chamber. The children of this worlde are neuer buselier occupied, then the night before their soules shall be taken from them. The sonne of perdition shall neuer be more lofty, then in these latter daies when he shall be reuealed. But for these that are so blinde, let them be blinde stil: let vs approch vnto the throne of grace with faith, that the secretes of the Lord may be reueled vnto vs. As for Kinges and Emperours, if you wyll yet aske, why they could not se it, but cõmit them selues vnto so great slauery: alas poore creatures,

Luk.16,1
Mat.25,6
Luke.12. 20.
2.Thessa 2.4.
Heb.4.16

creatures, how could they ſée in the middeſt of ſo great darknes? How could they reade, when the booke was fast ſealed? How could they diſcerne the voice, when they heard no ſound but of tinckling Cymbals? But thys was the great ſubtiltie and craft of Sathan. He knoweth how willingly we be caried to worldly ſtudies, and whither we did encline thither he thrust vs headlong. He knoweth what corruption hee hath ſowen in our nature, and how vnwillingly we meddle with the thinges of God. And therefore it was an eaſy practiſe for the Pope his miniſter to put away heauenly cares from all Princes gouernmentes. They are grœuous vnto fleſh and bloud, and ſuch as Kinges loue not to meddle withall. This was one meane why Princes did not their dutie. An other was as great at this: They heard the Pope ſo magnified, that they thought him halfe a god When they were once perſwaded the Popes pardons ſhould be no ſmall diſcharge, who would not willingly ſubmit himſelfe with all humilitie to receiue it: If we may lyue al our life in riot, & yet after through the Popes bleſſing reſt in the peace of the Church: who would refuſe any popiſh ſubiection: Make men once dronke with this opinion, and they are at your commaundement to do what you will. Apo. 1. 5

Apo. 5. 2.

wyll. Barefote and bareleg they wil waight at your gate: set your fæte if you will on the Emperours necke, he will refuse no vilany.

Well, now that God hath deliuered vs out of that kingdome of darknes, now we know the Pope to be Antichrist, his prayers to bee euyll, his Pardons to be worse then the syn of witchcraft: Let vs loke at the last to our own dutie, and trust no more to such a broken staffe. If God hath made vs Princes or Magistrates, let vs fæde his people in Jacob, and his inheritance in Israel. This is our dutye, let vs harken vnto it. And that we may do it the better, let vs enquire how it may best be discharged. And I beseech your Maiesty to harken, I wyl speake nothing according to mã, which may easely be contemned: but that which I wyll speake, shall be out of the mouth of the Lord. In obeying of which shall consist your safegard, and the health of your kingdome.

The safegarde of a Prince is true obedience to God

Especially and aboue althinges loke vnto your Ministerie. There is no commaundement geuen oftner in the olde Testament, none geuen oftner in the new. When God would specially blesse the people of Israel, he scattered the Leuits among the other tribes, that the law might be taught in all the costes of Iewry. When Christ would bring into the

Num. 3.6

world

world the light of the Gospell, he sent forth his Apostels to preach vnto euery creature. In the old lawe God signified by many outward tokens, how necessary the Priesthode was for the instruction of his people, & what Priestes he required. The staues were alwaies in the ringes of the Arke, the Lampe euer burning, to shew that the Priests should alwaies declare the wyll of God vnto hys people, and offer vp the swéete incense of continual prayer. On the neather end of the robe of the Ephod, were bels alway sounding, to teach that the Priest should be euer heard were so euer he did go, and shew him selfe a Messenger of the Lord of hostes. In the brest plate he had Vrim and Thumim, two liuely presentations of Gods presence, to be witnesses vnto the Priest of his knowledge & righteousnes. In the plate of gold vpon his forehead was engrauen in great golden letters: Holynes vnto the Lord, to testifie his vpright life and conuersation. God forbad any straunger to enter in among them, except he were circumcised in hart. And of the Children of Aaron, if any had faulted in his ministery, he should by no repentaunce be receiued againe to the Priesthood. This was the care that God had then of his Priesthood, that he might kéepe in holynes all the children of Israel.

Ex. 25. 19. Exo. 28. 33. 34. 35. Ex. 28. 30. Ex. 28. 36

This is the care that we muſt haue of our Miniſterye, if we wyll haue the Goſpell of Chriſt to grow. This care was greateſt vnto the godly Rulers & Princes of Iſrael, to the end they might kæpe the Sanctuarie vndefiled. This care muſt be greateſt in thoſe that be Chriſtian Magiſtrates, if they loue Gods glory, and increaſe of his Goſpel. Thus did
1.Re.2.22 king Salomon in the beginning of his raigne when he put downe Abiathar, and made Sa-
2.Croni. doc hie Priest. Thus did Ieoſaphat, when to
18.7&8. reforme Religion he ſent forth Leuites into
2.Re.18.1. the coaſtes of Iſrael. Thus dyd Ezechias at
2.Cro.29 the entrants of his kingdome, whē this was
4.5.6.7. his firſt care, how the Leuites might be pro-
&c. uided for. But of all other Moyſes, who had receiued the commaundement of God hym ſelfe as appeareth, dyd eſpecially ſe what was the neceſſitie of the Miniſter. In the.13. of Denteronomie, a little before his death, thus he maketh his praier: Let thy Vrim &
Deut.33. Thumim be with thy holy one, whom thou
8.9.10.11. diddeſt proue in Maſah, and didſt cauſe him to ſerue at the waters of Meribah, who ſayde vnto his father and to his mother: I haue not ſene them, neither knoweth he his brethren, nor yet his own children, but they obſerued thy woorde, and kept thy couenaunt. They ſhal teach Iacob thy iudgementes, and Iſraell thy

thy law. They ſhall put inſence before thy face, and burnt offring vpon thyne aulter. Bleſſe O Lord his ſubſtaunce, and accept the worke of his hands. Smite through the loines of them that riſe vp againſt him, and of them that hate him that they riſe not vp againe.

Marke I beſeeche you, both his great care how the Leuites might proſper, and his notable deſcribing of them what maner of men they ſhalbe. Firſt he praieth that true knowledge and vnderſtanding he neuer remoued from them: That their affection towardes Gods Sanctuary may be ſuch, that neither father nor mother, wife nor children do keepe them backe from obedience to the law & couenaunt. O that our Miniſters were ſuch as Moyſes praied for, then no doubt God would bleſſe them according to their requeſt, & confound their aduerſaries that ryſe vp againſt them. And here alſo marke his great zeale for their proſperitie: He was the pacientest man, and had the mildeſt nature of all the people of Iſraell, yet could he not ſuppres his good and great affection, but breake out into theſe wordes: Smite through the loynes of them that riſe vp againſt him, & of them that hate him, that they riſe not vp againe. O Lord, if Moyſes had lyued in our daies, and ſene this adulterous generation that ſo ſpoi-

E.y. leth

leth the Leuites, how would his zeale haue bene inflamed against them? He would haue cried out as good Nehemias cryed: Plage them O Lord, that defile thy Priesthood. And good were it for these synful men, that God would send his plagues vpon them, while yet they haue time to repent. Now we want a Moises to praye for their punishment, for they sleepe in their syns, & God (I feare) hath reserued them to a greater punishment. The Lord graunt vs grace to remember the latter end, and now take while it is yet time, to the good order of the Ministerie.

Nehe.6. 14.cap.13 29.30.

When God promised to establish his mercies with his Church, he promised thus, as the greatest token of his loue: I wil geue you Pastors according to my hart, that shall feede you with knowledge and vnderstandyng. When he would haue them haue sure hope that he was their God, and they were his people, he said he would geue them Leuites, that should teach his people the difference betwene the holy and the prophane, betwene the vncleane & the cleane: he promised them this as a perpetuall couenaunt: The lyps of the Priest shall keepe knowledge, and they shall seeke the Law from his mouth: For he is the Messenger of the Lord of hostes. And this was the charge that God gaue straightly vnto

Iere.3,15.

Mal.2,7.

vnto the Priesthode: That they should tell hys people of their synnes, and the house of Iacob their offences. A miserable common wealth must it nedes be, and farre separated from God and his mercies, that hath blynde leaders, who cannot leade them selues. Who so feareth the Lord, will surely loke vnto it, that he maintaine no suche offences wythin his kingdome, nor nourish any such sores in the body of his country. Esay. 58.1

If a man be once called to the Ministerie, let him attend vpon his flocke, and fede the as his duty bindeth him with the fode of life, or let him be remoued, Christ sayde: Pasce, pasce, pasce, Fede, fede, fede: This charge he hath geuen, euen as we loue him, so to see it executed. Say what we wyl say, and the more we say it, the more impudently we shal lie, if we say we loue him, while we keepe not his commaundementes. Would to God we were wise to vnderstand it. Christ said, they are the salt of the earth, & what shall be done with them, if they can season nothing: Christ said, they are the light of the world, and what heape of miseries shal they bring with them if they themselues be darke: Christ said, they be the watchemen, & what case shall the City be in, if they do nothing but slepe, and delight in sleping? Who seeth not these incureable i Pet. 5. ia Iohn. 21. 16. 17. 18. Mat. 5. 13.

sicke-

ſickeneſſes, that can ſée any thing? They are the Paſtors, & how hungrie muſt the flocke be, when they haue no fode to gene them? They are the Teachers, and how great is their ignorance, where they thē ſelues know nothing? They are the Euangeliſts or Meſſengers of glad tidinges, how litle hope haue they, and what ſlender faith, whoſe Meſſengers cannot tell what the Lord ſaith?

The Lord enlarge within your Maieſtie, the bowels of mercy, that you may once haue pitie vpon your poore Subiectes. This cogitation made Paule ſay to Timothie, a paynfull Father vnto a carefull Childe: I charge thee before God, and before the Lorde Ieſus Chriſt, that ſhall iudge the quicke and dead at his appearance, & in his kingdome: preach the word, be inſtante in ſeaſon, and out of ſeaſon, reproue, rebuke, exhort, &c.

2 Tim. i. 2

Of all miſeries wherewith the Church is greeued, none is greater then this, that her Miniſters be ignorant, and can ſay nothing. What could Ieroboam do more then this, to ſtrengthen all his idolatry, then to make him Prieſtes of the loweſt of the people? What could haue made Aſa (being otherwiſe religious) ſo ſone to haue turned away from the ſeruice of God, ſauing onely he ſuffered hys people to be wythout a Prieſt, which could

1. Reg. 13. 33.

2. Cron. 15. 8.

teach

teach them the woord of God? What plague did God threatē greater agaynst a rebellious people, then that he would take from them their true Prophets? When were the peoples syns so rype to procure vengeaunce, as when their Preachers were dum Dogs, and could not bark? And what I beseche you, is our condition the better? Or what be many Ministers of our time and country other then dum Dogs? Surely, as Ahijah sayd of the people of Israel, so we may say of our Ministers: Haue we not made vs Priestes lyke the people of our country? Whosoeuer commeth to consecrate with a yong Bullock, and seuen Rams, the same may be a Priest for them that are no Gods. And so surely, if we serued Baal, a great number of our Priestes at this day were tollerable: but if we serue the Lord, what doo they with that function they cannot skil of? Let them returne againe to their olde occupation. And yet this is but one euyll, and if it were reformed, yet much styl were amysse.

Esay. 3. 2.

Esa. 56. 10

1. Cronic. 13. 9.

If I would declare vnto your Maiestie all the great abuses that are in our Ministery, I should leade you along in the spirite, as God did the Prophet Ezechiel, and after many intollerable euils, yet I shall styl say vnto you, behold, you shall see mo abhominations then

Ezec. 8. 3. 4. 5. &c.

tyese.

these. I would first leade you to your Benefices, and behold some are defiled with Impropriations, some with Sequestrations, some loden with Pensions, some robbed of their commodities: & yet behold more abhominations then these. Loke after this vpon your Patrons, and loe, some are selling their Benefices, some farming them, some kepe them for their children, some geue them to boies, some to seruingmen, and very few seke after learned Pastors: and yet you shall se more abominations then these. Loke vpon your Ministery, and there are some of one occupation some of another: some shake bucklers, some Ruffians, some hawkers and hunters, some dicers and carders, some blind guides, & cannot se, some dum Dogs and wyl not barke: and yet a thousand moe iniquities haue now couered the Priesthode. And yet you in the meane while that all these whoredomes are committed, you at whose handes God wil require it, you sit stil, and are careles, & let men do as they list. It toucheth not belike your common wealth, and therfore you are so wel contented to let al alone. The Lord encrease the giftes of his holy spirite in you, that from faith to faith you may grow contnually, tyll that you be zealous as good King Dauid, to worke his wyll. If you know not how to re-

frome this, or haue ſo litle counſell (as mans hart is blinded) that you can deuiſe no way, aſke counſell at the mouth of the Lord, and his holy wyll ſhal be reuealed vnto you.

To reforme euyl Patrones, your Maieſty muſt ſtrengthen your lawes, that they may rule as wel hye as low. As Eſdras ſaid once, ſo may I ſay now: The handes of the Princes and Rulers are chiefe in this treſpaſſe. If you wyll haue it amended, you muſt prouide ſo that the higheſt may be afraide to offende. To kæpe backe the ignorant from the Miniſterie, whom God hath not called to ſuche a function, take away your authoritie from the Biſhops: let them not thus at their pleaſure make Miniſters in their Cloſſet, whom ſo euer it pleaſeth them. To ſtop the inconueniences that growe in the Miniſterie by other, who ſay they are learned and can preach, and yet do not, that are as I ſayd dum Dogs, and wil not barck, bridle at the leaſt their grædy appetites, pul out of their mouthes theſe poiſoned bones, that they ſo grædely gnaw vpon. Take away Diſpenſations, Pluralities, Totquots, Nonreſidences, & ſuch other ſyns. Pull downe the court of Faculties, the Mother and Nurce of all ſuche abominations. I tell you thys before God, that quickneth all thinges, and before our Lorde Jeſus Chriſt, Eſdr. 9. 2.

that shal iudge the quicke and the dead in his appearaunce, and in his kingdome: amende these horrible abuses, and the Lorde is on your right hand, you shall not be remoued for euer. Let these thinges alone, and God is a righteous God, he wyll one day call you to your reckoning. The God of all glory open your eyes to see his high kingdome, and enflame your hart to desire it.

The third thing that I sayde in thys place was to be noted, was of Dauid himselfe, how faithfully he executed that whereunto he was called. The Prophet sayth: He fed them in the sinceritie of his hart, & guided them with the discretion of his hands. An excellent vertue, & meete for king Dauid, that was a man according to the hart of God. He knew that obedience was better then sacrifice, and that Gods people were neuer better ruled, then when their Princes brought into captiuitie their owne vnderstanding, and in simplicitie of hart were obedient onely to the wisedome of God. He had to good experience of his own wisdome, and had tried it often, how it made him to rebell: therefore to please God effectually, he walked in his simplicitie. O that our Christian Princes had so great measure of Gods holy spirit, how many and greeuous burthens should then be taken from vs, that now

now Christian eies and eares can hardly behold and heare? How many syns should be extinct and buried, that now vaine policye doth maintaine and strengthen? The tyme is past, and I wyll say no more.

The God of all mercy, and Father of all consolation, inspire our harts with wisdome, that we may walke before God in our owne simplicitie. That what his holy word hath spoken, we may humblye heare, and reason not against it, because of our cõmon wealth. Then shall we end these short and euil daies with gladnes: And when Christ shal appeare in glory and Maiestye to iudge the quick and dead, we shall stand on the ryght hand in the number of hys Elect, and heare that last and happiest sentence that neuer shal be called backe againe: Come ye blessed of my Father, and posses the kingdome which is prepared for you frõ the beginning of the world. The which time the Lord bring hastely vpõ vs, euen for his sonnes sake Jesus Christ our Sauiour: to whom with the holy Ghost, three persons and one God, be all honour and glory both now and euer. Amen.

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